



THE DUTY
OF
MAINTAINING THE TRUTH:

A SERMON

PREACHED

BEFORE THE UNIVERSITY OF CAMBRIDGE,

ON

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A

S E R M O N,

&c.

ST. MATTHEW X. 27.

*What I tell you in darkness, that speak ye in light :
and what ye hear in the ear, that preach ye upon
the housetops.*

THERE were, of a surety, many occasions on which our Lord addressed the Apostles, on grounds and under circumstances such that his words can apply to none of his followers in later times, and only evil would arise from our assuming to ourselves either the rules marked out, or the promises bestowed. But in other cases although the difficulties which beset them were far more formidable than any which can befall the modern Christian, and the helps vouchsafed were of a nature for which he may not presume to hope, yet if he has, in *any shape*, the same work to do, in *any degree* the same difficulties to struggle with, as he can surely not conceive a doubt whether truth is always *one*, whether

the same principles which guided them, are to guide him, so it will be his first care to search for, and reverently to listen to, every word given for their guidance; and it will be his heart's earnest desire to apply to himself and to his own wants and infirmities, as far as he may venture to do so, every word uttered by their Master for their comfort and consolation. And while he confines himself to those limits which Christian humility marks out for him, he knows that that desire is justified by his Master's word, when, after praying the Father that he would sanctify through his truth those whom the Son was about to send into the world to preach his Gospel, it is added "Neither pray I for these alone, but for them also which shall believe through their word*."

The solemn occasion on which the words of the text were spoken is, I am fully persuaded, one of these cases to which I allude, one to which every Christian is *bound* to look for his guidance and must *rejoice* to look for his comfort.

Our Lord had solemnly called and consecrated his chosen Apostles, and was now about to send them forth for the first time to make proof of their ministry, to gain, while yet blessed with his presence upon earth, strength and experience for the delivery of that greater message, the fulfilment of that more awful

* John xvii. 17—20.

commission which awaited them when their great Head should have gone to that glory where he was before the world began, and should have sent the Comforter to reveal to them all the truths and all the mysteries of the scheme of Redemption. Their errand then was not of a nature confined to their own persons and their own time. They were going forth into the world to preach that truth which the world always has hated, and always will hate, that truth which is the one only cure for all the evils of an evil world, that truth which, like its Divine Master, is the *same* yesterday, to day and for ever, that truth which is to be preached and proclaimed till the struggle is over, the warfare accomplished, and the eternal Son having put all things under his feet, and having subdued all evil and all enmity, shall render up the kingdom to God, even the Father. The same errand is to be sped therefore to day, and the same messengers, that is to say, frail and fallible men, are to speed it. And be it remembered that here we speak not of the especial duties of the Ministers of God, but of that general duty towards the truth which falls, howsoever he may struggle to escape from it, upon *every* Christian. Not only by the example of his life is he to take care that the light of truth shines forth *at all times*, but he is to take care too not to bear a silent witness only to the truth, but in all the varied occasions of domestic, of social and political life, boldly

to speak the truth whensoever occasion offers, openly to range himself on God's side, to follow the profession of his baptism, and being Christ's faithful soldier and servant, manfully to fight under his banner, not only against sin in his own heart, but against *the world* and *the devil*. For the whole course of things here below is a struggle between God's truth and the falsehood of the world and the devil, and it is a struggle in which every Christian is more or less called to take a part, although the Christian Minister may stand in the fore ranks of the combat and bear the brunt of the fight, the heat and burthen of the day. Both must therefore look with the deepest interest to the words of the Lord on the first occasion when he sent out his chosen Apostles to bear forth the truth, and must seek there the light which they need to lead them on the difficult path which they are to tread. At first, perhaps, our worldly notions might lead us to expect from the Source of all Wisdom the fullest and minutest directions for the Apostles' guidance on such a great occasion, such a difficult task. Thus much we should rightly expect, that whatsoever was wanting, for their guidance on so solemn an embassy, would be given; and we should rightly expect, therefore, that we should in like manner find there whatsoever is necessary for our guidance, when we undertake the same important task. We should, in other words, rightly expect to find there an account of the fitting tone and temper

and plan for *proclaiming truth* to those who are either careless about it, or hate it. Did we not know the passage, our several tempers and modes of thinking would probably lead us, even so directed in our expectations, to entertain very different conceptions of its contents from the real one. Knowing what even a very limited intercourse with the world teaches, how infinite in number are the varieties of dispositions and intellects with which we are brought into contact, we should perhaps generally be inclined beforehand to expect a variety of those cautions as to the best mode of dealing with them, which perfect wisdom can unquestionably supply to inexperience, and cautions of another kind against indulging unreasonable expectations of success on the one hand, and against being unreasonably deprest by the want of it on the other. But of all this we find nothing! It would seem that, however advisable and even necessary very many cautions and considerations may be in carrying minor points, in giving due effect to the suggestions of reason, on all the various matters which belong to its province and to man's progress and well-being *here below*, and in obtaining due attention for them, they must give way at once when we come to those matters which concern the *eternal* interests of man and the *eternal* truth of God. Here, if we will believe his own words, a different and a higher line of action is to be pursued. And that line of action is marked out clearly in

the chapter of the Gospel from which the text is taken. It might seem strange to take a whole chapter as text, and yet the whole of our Lord's directions on this occasion are so entirely *one*, that no justice is done to the subject by considering a portion of them apart from the rest.

If one were asked to state shortly the substance of this *one* great direction and command as to the method of propagating the truth, it would seem to be that the truth should be proclaimed *at all events*, without fear and *at any sacrifice*, the only caution being that it should be proclaimed without unnecessary and useless offence, without any courting of persecution. It is a noble lesson against worldly tactics and politics, that simply and boldly to speak the truth is esteemed direction and guidance enough.

Short therefore of the fanaticism, so guarded against, the first duty of a Christian to Christian truth, is to proclaim and maintain it at all times and in all places, against all opposition, in spite of all persons, in spite of public opinion, in spite of the fashion of the day, in spite of changed and changing circumstances, in spite of expediency real or fancied, in spite of all the usual cry of bigotry, and intolerance, and ignorance.

The precept is so weighty in its consequences, so positive in its words, requires so much and entails so much, carries us so far, and commits us to such strong lines of conduct, that before I direct your attention to it, I am anxious to give its full weight to the caution by which

it is guarded. 'Behold, I send you forth,' says our Lord, 'as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.' 'When they persecute you in this city, flee ye into another.' The Christian is thus reminded most distinctly that the weapons of his warfare are not carnal—that violence in the propagation of the truth would be as wicked as it would be useless—that, in truth, it is vain for *him* to resist violence, and that, if violence is offered, he cannot consistently, unless a necessity not to be avoided arise, offer *violent* resistance, but should rather find some other ground for proclaiming the same solemn and blessed truth. Nor is this all. Remembering the helpless condition of truth (in a worldly sense) and how truly her advocates are almost always destined to go forth like sheep amidst wolves, they are here warned that while on the one hand they are to be inoffensive and harmless as the dove, giving none occasion to blaspheme, and doing no evil to any man even for the sake of the cause, yet on the other they are bound, for the sake of that same cause, to be wise as serpents, to use all the advantages which their natural or acquired gifts and graces might suggest to them, both to further the cause itself, and to save it from injury. They are to consider both how it can *best* be advocated and *when*, and, awful as the responsibility so cast on them is, they are to remember that there are occasions when it is a duty to abstain from casting the pearl

of truth to those who would not only despise the gift, but turn and rend the giver.

But, when all weight, all importance is allowed to these cautions, what a solemn, fearful lesson is given, what a charge is laid, by what is left behind. Truth always, truth at all hazards, truth never to be frittered away, never to be held back, never to be stifled! A lesson indeed very unlike that which we hear from the wise of our own day. For they tell us sometimes that truth must be stifled because expediency requires it; sometimes that truth, in its more ungainly and less accommodating features, must be veiled or coloured over, because the public mind will not bear it. If the question, *What is truth?* were put to them, their answer would be, to deprecate so fruitless an enquiry, and to show how well the world can go on, if we content ourselves with cutting every knot which presents itself, with submitting to give up all the principles which it is very hard or dangerous or troublesome to maintain, and to sink all the truth which is unpopular, and which does not fall in with the tone and temper of the moment. The lessons of God and man, of a surety, do not coincide, and there is no point on which they differ more widely than this, *the maintaining principles, the fighting for truth for truth's sake*. They differ because those things which God accounts as *means*, and very often as *worthless means*, comfort, prosperity, ease, yea! life itself, the wise of

this world account not *ends* only, but, in their secret heart, they account them *the one great end*, and for these they will barter away all besides; for life they will give all that in a Christian view can make life worth the having, *principles* and *truth*.

It is precisely because, in the present day, of all things the stiff maintenance of the truth is regarded with the most sovereign contempt, and cried down as the act of bigoted and impracticable, or of enthusiastic men, that I have earnestly desired to draw your attention, my younger brethren, to this solemn admonition of your Lord, and to set it in full array against the precepts of the world. I would beseech you, at this critical season of your lives, to remember, that while the spirit of the age calls on you to be careless about *principles*, your Lord and Master gives it as his one only charge to his disciples, as the one only lesson of wisdom, which was to supply the place of all experience, all shrewdness, all knowledge of the world, all device, all management, that they should constantly and fearlessly *maintain principles*, and *speak the truth*, for His sake. There seems to be no occasion for entering into *argument* on this subject, when we have such *authority*, and when we have *experience* too to appeal to on both sides. Yet, looking to the matter as one for the mere intellect to exercise itself, who could hope for any thing good or great or lovely from those who do not believe that all ought to be sacrificed for the truth? Passionate

devotion to any object, even if it be an unworthy one, with all its evils, has this good, that it gives the mind an occasion for educating and exercising all its faculties. Till there is this deep and passionate feeling entertained, the intellect is not busied in searching into the height and depth and breadth of things, nor are the faculties called into action in order to promote the end we desire. We must love God's truth for God's sake, before we shall devote ourselves to gaining a full knowledge of it, and esteem every step in our progress a precious treasure. And till we do so, we may live with half our intellect dead, and with a perfect unconsciousness of the efforts and sacrifices of which, by God's help, our moral nature is capable when a worthy purpose is set before it. Without love, we can never make sacrifices, and great ends cannot be promoted but by sacrifices of selfish feelings, of safety, of ease. Without such *self-denial* and *self-sacrifice*, how miserably low does man stand in the scale of moral being; how useless to him, as an example, are the life and death of his great Master. Our principle of action in the present day, the principle of association, by which we accomplish great objects by such a mass of small aids of money or of time as can cost their donors not even a moment's inconvenience, would seem almost like an express intention to supersede the necessity of self-denial. It accomplishes the end, and leaves the agent unimproved. It makes the world and its pro-

gress *every thing*—the individual soul and its progress, *nothing*.

But let us turn from the mere dictates of Reason to the voice of Divine Authority and Truth, and learn from it the rules which ought to guide us through the course of our mortal pilgrimage, if we would run that course in hope, and finish it in joy; if we would run it as they who have a seed to sow which is to bring forth a harvest, not for themselves or in their own earthly life, but for others, and for ever.

And see first how the nature of the work and the motives to undertake it are set before you: “Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give.”

What the first Apostles did for the body, that we can do, and that we Christians, Priests and Laity alike, are to do for the soul. In the word of Revelation, in which are contained all the treasures of wisdom and knowledge, we find that which can heal the *sick in mind* and cleanse the leprosy of the heart; heal not the sorrowful only, but the infirm of purpose, the careless, the idler, the sinner.

We too are to *raise the dead*, to raise them who have resigned themselves as a passive prey to this world, and who never of themselves lift thoughts, hopes or hearts beyond it, to the remembrance of the immortal nature within, to animate them to a sense of their glorious destiny, and quicken them to the pursuit of things

eternal, to raise them from the condition of the animals around, or the dust under their feet, to the hope of a glorious and eternal existence, and the contemplation of lofty and unperishing objects of thought and desire.

Ours too it is, by the faithful maintenance of *truth*, the unshrinking defence and carrying forward of *principles*, to do our part in the glad work of casting out from the world the devilish passions which turn that earth which might be a shadow of Heaven into a counterpart of Hell.

Freely ye have received, freely give! Freely of a truth have we received. Proud as we are of our own doings and our own wisdom and our own proficiency, there is no true Philosopher who does not know that even in the lower region to which the worldly eye turns, we owe every thing to God and his Christ. The best part of our civilization, all that is good in our laws, most precious in our habits, most sanctifying and ennobling in our daily lives, all these are rays from the sunshine of the Gospel. What have the mighty boasts of our days, the royal engines of improvement, the Press and Science and Civilization ever done to ennoble and sanctify Man and Earth, compared with those simple *unwritten* laws of God, which bind the *Sabbath* and *Marriage* on us? What has human legislation done, with all its thousand institutions, for man, to direct his life, excite his energies and kindle his imagination, compared with that one institution of our blessed

Lord, of which He is the Head, and we are all the Members? What could all the power of human laws do for all their offspring compared with that one word 'The gates of Hell shall never prevail against it!' that one word, which *alone* has preserved and ever will preserve the Church of God from its enemies without, from its careless and thankless children within?

No! freely of a truth have we received! Life with all its joys, the world with all its wonders, the soul with all its powers, Heaven with all its hopes, the Word to guide, and God to keep us—these free gifts of his bounty to his unprofitable servants, must they not overwhelm all but the hardened heart with gratitude and make it long, as it has so freely received, freely to give, not only after its power but beyond its power? And how shall it give? The Giver of these good gifts calls on us for this one return, in especial, that we should *maintain the truth*, alike by our words and our works. 'What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye on the house-tops!'

How strongly does this precept address itself, especially to us! It is our happy lot to have, or to have had, the privilege of preparing ourselves for the duties and trials of life, in these quiet and holy places set apart by the wisdom and piety of wise and pious men, to be seminaries of religious education as well as of sound learning (God grant that they may ever continue so,) and here we are taught

what use it behoves us to make of our privilege. We are to learn the high lessons of Christian wisdom and Christian boldness in the days, the happy, the quiet days, when under the shadow of these holy walls, and in all the blessed remembrances of the good and the great, the Patriot, the Saint and the Martyr, the heart will be most open and eager to receive the heavenly lesson, and then we are to go forth and tell it boldly *in the light*. Softly, silently, gradually, will the word of God's wisdom fall on the ear and melt into the heart here. But it is to fill the ear against all baser sounds, and to mould the heart to its own high purposes, till it is ready to go forth in the spirit, and with the help, of God, to perform them. If we do not go forth in that spirit, if we linger idly and waste our time on lower things, or if when we set forth on this errand, we do God's bidding timidly, if we hold back the truth or make compromise with error, the privilege and the blessing of the years and the thoughts which we have enjoyed here will only rise to our great and final condemnation.

For our Lord's command cannot be mistaken, cannot be avoided. '*That preach ye on the house-tops,*' and to make it quite clear that nothing is to hold us back from proclaiming necessary truth, *no fear* and *no favour*, he says '*That preach ye on the house-tops.* AND fear not them which kill the body, but are not able to kill the soul.'

That is God's precept and God's wisdom. Maintain principle and proclaim truth, even to the death. And what is the world's precept and the world's wisdom, especially the boasted wisdom of the world in which we live? To conciliate, concede, compromise, explain away, evade, anything but struggle for principle, because that is bigotted, because it is illiberal to oppose anything, because it is easy and it is glorious to go with the stream! Worldly men cannot see of a truth that, while sin and falsehood are on earth still, and not yet put under His feet, his disciples cannot be at peace, that his Truth must send a sword upon earth, that for it a man must, alas, too often be at variance with even those of his own household.

But though they know it not, the Christian must have this portion of his duty constantly before his eyes, and knowing that it is better that he, and ten thousand such as he, should peril all, yea even life itself, than that God's cause should not be maintained in the world, or that one human soul should be betrayed, by evil example, into a carelessness as to the eternal truth, he feels that he must be ready, whenever his Lord shall call, to take up his cross, and at all hazards to confess him before men. He knows, that unless he is prepared to submit to the most awful of all dooms hereafter, to be denied by his Lord in that great day, and shut out for ever from a knowledge of the truth of God and a share in his glory, he must be prepared *not to be ashamed* of the

truth here, not to consider whether it is popular and palatable, whether it is reckoned philosophical, or liberal, or enlightened, but to support it simply because it is *truth*, and because God has left no choice. God has commanded that, when we are brought into question for the truths sake, we should take no thought how or what we shall speak, we should not be careful to shew, that all the most candid and liberal spirits of the day go with us, that the greatest statesmen approve our policy, that the million applaud us, that expediency countenances our proceedings. He has promised, and (though we may no longer dare to hope for those miraculous gifts which, as on this day*, were shed on the heads of the first Apostles), the promise has never been abrogated, that the Spirit of our Father shall give us in that same hour what we shall speak, shall enable us, with a force which no human and no devilish device can withstand, to shew this one simple thing, that we are acting for God and for the truth—shall enable us, which is harder still, to see the world's gallant shew passing by, and leaving us alone, and to submit in calmness and patience to the imputation of bigotry, narrow-mindedness, and ignorance. 'Fear them not, there is nothing covered that shall not be revealed, and hid that shall not be known.' One day the truth shall shine forth in its

* The Sermon was preached on Whit-Sunday.

own resistless majesty, and then it shall be known who have been on the Lord's side. Right dear in his sight are the souls of his faithful soldiers and servants, and when that day comes, whatsoever they have lost on Earth, they have found their life, and whosoever may have scorned, ridiculed and rejected them on Earth, the eternal Word and Wisdom of God will confess them *as his*, before his Father which is in heaven.

But how strongly does human experience lend its little aid to confirm and ratify these commands and directions, how fully and clearly at least does it teach us, that there is no safety either for nations or for individuals where principles are not rigidly maintained, and that all which is best and brightest and most precious in the world, arose in times when, whatever might be men's advance in philosophy and science, they strongly held, and vigorously maintained, what they believed to be the truth.

How strongly is this written in the history of that marvellous empire of ancient days, the traces of which live among us yet. How did it take root, and grow, and strengthen, while the 'high Roman fashion' of rigid adherence to the stern, though imperfect and unworthy code of virtue which heathen notions suggested, marked alike the individual and the nation. Other things, doubtless, favoured its increase; but, humanly speaking, it could not have grown up as it did, it could not have profited by favourable circumstances, unless there had been this lofty

spirit to animate and guide it. And though other things, doubtless, which will readily suggest themselves, tended to operate its *rapid* destruction, yet no one who knows its story can doubt, that the real seed of decay was the decay of this stern and high principle, the total abandonment of the great truths which had once been considered as the life and soul of the national character and of the national greatness. No one will doubt that, had all outward things been different, had all outward things tended to strength and preservation instead of ruin, ruin must still have come, because there was *rottenness within*, a total decay of high thinking and high acting. The spirit of self sacrifice was gone; men lived for the hour and for enjoyment; and when that fearful pest has once come on, what can they esteem worth struggling for, what will they not concede to popular opinion, for the ease, the enjoyment, and the peace of the passing hour?

Look for another example to what we contumeliously term the *dark ages*, and see what they effected, simply by means of that mighty improvement which the stern maintenance of principles produces in the minds of individuals and of nations. The few simple truths of the religion of Christ Jesus, its awful warnings, its glorious hopes and promises, had full hold of the better and loftier minds in those ages. Less fortunate than we perhaps, if we know rightly to use our happiness, they never saw the simple page of knowledge unrolled before them. But the lofty,

the sublime, the glorious truths which they *did* know, gained, in proportion, a fuller and firmer hold upon them. By them and for them they felt they were to live, and for them, if need be, to die. And, scorn those ages as we may, the effect, the natural effect of the full possession of the mind by these few great truths, and its full devotion to them, was to elevate the mind itself, and give to its thoughts and its operations a character of grandeur to which later ages have perhaps never attained. To what ages but these despised ones do we owe all the best institutions in Politics, in Literature, in Religion? And to what did they owe their power of effecting these great works? What made them *creative* ages but a devotion to great Principles?

In Politics, whatever may have been the merits or the demerits of subsequent superstructures, they laid, by a few grand broad principles, foundations for national happiness, for centuries of years, and millions of men*.

In Literature, to their provident care and love for the truth, we owe the Universities: those most precious among our national treasures, by which, for so many ages the blessings of Religion and Learning have been spread abroad through the land, and whatever is highest and noblest in the national character has been formed. Calumniated as they now are, yet if any new Institutions spring up in the

* A few sentences here are taken, with some slight alterations, from a Lecture on Church History, delivered at Durham in March last, and just published.

country, what warmer wish could their best friend form for them, than that they should be like those works of the dark ages, in temper, in spirit, in object, in effect—that the base should hate the new as they hate the old, and that the good should bless God for giving them fresh seminaries for sound learning and religious education?

In *Religion*, when we have spent all our fury in calumniating the tyrant Priest who amassed enormous wealth by extortion and then lavished it in ostentation, let us, if we can, view things in a truer and a juster spirit, let us reverence the spirit of self sacrifice of those dark ages, and see with what a noble ardour they devoted *all*, money, time, thought, hope, life itself to raising, for God and man, shrines as worthy of God as human hands could raise, and fit and able to lift man's thought and hope beyond earth, and lead it on heavenward. They did not sit down to sum up the exact cost of glorifying God—they did not calculate exactly how many the holy roof would cover—they knew with their hearts if their tongues never uttered, the truth that

‘High heaven disdains the lore,
Of nicely calculated less or more.’

And in the spirit of that higher Philosophy, they gave all they could, knowing that they gave not in vain. And vain it has not been. No! as year by year the pealing anthem has fallen on the charmed ear, and nave, and

choir, and aisle have ‘unfolded their awful perspective’ to the astonished eye, if a human, as well as a heavenly register could have been kept, to tell what transports of love, of devotion, of heartfelt penitence, of rapture and of tears, the holy walls have witnessed and sent up in memorial on high, the lowest of all the low, the utilitarian himself, if he believed that there is another world beyond the grave, would be constrained to allow, that the riches lavished on the Abbey and the Cathedral were spent wisely and well.

These things we owe—not to this or that age in itself—but to the ages which maintained principles, and, with all their faults and their ignorance, prized the truth, were ready to live for it and to die for it, and which reaped, as the fruit of this spirit, the power and the pride of *creating* those institutions which for ages were to guide, ennoble and bless the country. Would that we had more of that spirit! But it is precisely that, in which we are wanting. Whatever be the excellencies and the glories of this age, and I am not concerned to deny them, our curse (and it belongs to no especial party or profession) is, that we do not care for principles—that we feel and avoid, wherever we can, the inconvenience and the difficulty of maintaining them, that we want the *love* and the *courage*, which can make us live and die for *the truth*. And from this seed we reap the natural fruit. We destroy indeed—and that will be the characteristic of our age.

We shall not command the sympathy and the love of future ages by what we shall leave them. Well! if we do not receive their curse by what we take away. No! of us it will be said, that other ages created, and we criticised—that they moulded, we altered—that they made the old garments and we sewed the new patches upon them!

On you, my younger brethren, in proportion to the errors of those who are gone before you, will fall an heavier responsibility. It will be your task to profit by their errors, to correct, as you may, the mischiefs which those errors are now working, and to carry on God's cause and God's designs in the world. Yours, in all human probability, if you act the part of men and Christians, will be a career of such difficulty as few ages have witnessed. It will be yours to do the hardest of all works, to resist a destroying spirit, to restore old foundations, to lay new ones. It will be yours to toil, and to struggle, and few of you can hope in your generation (so slow is the progress of truth and of good) to see of the travail of your soul, and be satisfied!

One and one only way is open to you. Learn here, in these your days of quiet thought and study, the inestimable value of truth, the solemn duty of speaking it in the light, the glorious privilege of preaching on the house tops, for the glory of God and the good of man, that which by God's blessing, ye hear in the ear here. Learn here to despise, as ye

ought, the solemn mockeries which tell you that Truth changes with times, and that principles must be altered to meet altered circumstances, that you must bow to the voice of the million, and hold public opinion for truth. Learn here, from your Lord's word, to confess him and his truth, and maintain principles, and so prepare yourselves for the conflict that awaits you.

'The Disciple is not above his Master, nor the servant above his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household.'

Expect therefore, if you will maintain the truth, to be hated of men, but know for your comfort that so, and so only, can man be aided and his good promoted; so, and so only, can God be glorified and his cause carried on.

And with such motives to lead you on to the struggle, have you not every comfort which can be needed to carry you through it? Have you not your Master's promise, that his Father's spirit shall teach you what to speak in the trying hour of struggle and shame, and difficulty, and danger; shall calm the anxious heart, prompt the thought, and nerve the tongue? Have you not his promise that he marks your tears and your groans, yea, that the very hairs of your head are numbered? Have you not his promise, that one day you shall find in Heaven the life you have lost on Earth? And, above all, have you not, while you thus walk in your

measure and degree, in the same narrow path which your Saviour trod before you, have you not an especial right to approach your great Exemplar in that communion of prayer which most of all, hallows, encourages, inspires? Can you not, in your own hour of danger and struggle, call on him, especially, 'By the mystery of his holy incarnation, By his nativity and circumcision, By his baptism, fasting, and temptation, By his agony and bloody sweat, By his cross and passion, By his precious death and burial,' to witness and sanctify your struggles for the truth?

THE END.

